872 calculating on the abacus, and a variety of other subjects. (These topics will be discussed in the chapter on education.

292 The pre-war school childrens' uniform is no longer obligatory.
291 Children wear what they have and what their parents can afford. The
302 girl frequently wears the familiar blue serge smock but more often her clothing is varied. Her hair has bangs in front and is cut straight, about on the level with the ear lobe. Neither do the boys wear prescribed clothing. With them too, it is a matter of what they have. A boy's hair is closely clipped to his head and will remain cut this way until he leaves junior high school, although this style also is no longer compulsory. He may have a school boy's cap, but this is not officially designated. It may be tan, white, blue, or olive drab, resembling either a military or a baseball type cap. Above the brim there is a metal tag with an abbreviation of the school name written in a Chinese character.

857 Three important new experiences come to him as a result of his
883 school life. The first of these is participation in school maintenance and upkeep. One of the commonest sights in any Okinawan primary, junior high, or high school is to see children working around the buildings and grounds under the supervision of their teachers. After typhoons, which destroy many of the rude, temporary, and rebuilt buildings, they straighten out the debris, and help in putting on a new thatched roof. The tasks done by school children and their teachers are those customarily performed by janitors and custodians in our school system. In junior or senior high school, if the child lives far away from the school, he may board there as well.

526 His second experience is with organized athletics. Much of this instruction is pointed to the annual athletic meets (undōkai) which have a remarkable hold in Okinawa on students, teachers, parents, and the rest of the villagers alike. This organized athletic training is a Japanese introduction, but earlier accounts of a period when Japanese cultural influence was more nominal point to a love of games, races, and ball among the people.

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●572 The third of these new experiences is the formation of attachments with children in his own class. These friendships exist throughout life. The words, dōnen or dōsei, meaning the same year or the same age, are used by mature men and women to describe these early friendships. Close friendships almost invariably have had their origins in early close association in the same grade at school.

15 As is true of school boys the world over, truancy is not unheard of. Every once in a while, especially in junior high school, three or four boys report to the principal or his assistant because of absence from this work--but not from classes.

575 512 Friendships formed here and in school are the basis of later lifelong associations.

Young Women's Associations (joshiseinen) are not so well developed. Hanashiro has none. In Minatogawa the young men's and the young women's groups are combined. Matsuda has a separate organization of girls from 17 to 23. The latter age is considered the probable date of marriage, when the young woman will enter the Women's Association. Their duties parallel those of the young men: village maintenance, selling firewood, planting sugar cane, taking part in harvest ceremonies and participating with the young men in the New Year's party.

[368] In the villages, a volunteer organization is responsible for fire fighting. The fire brigades (sobodan) usually are under the direction of the young men's association. The village gong is sounded, the volunteers assemble, and the fire is put out by using a bucket brigade.

[197] Parent Teacher Associations, after the American model, have been formed in the rural area, but it is too early to form a judgment of their effectiveness.

575 621 There are also the neighborhood associations. A village is divided into areas or zones (han), each with its own head (hanchō). Neighborhood groups had existed before the introduction of the Japanese neighborhood association (tonari gumi) in about 1935 or 1936. These older groups (kumi) had from 30 to 70 families, each with a head (kumichō). These groups often assisted in a family crisis, with housebuilding, or furnished pallbearers for a funeral.

Before and during the war, the Japanese used the neighborhood associations in their rationing, food distribution, civil defense, and other programs.

[632] The neighborhood associations remained after the war, but they are now known as hans. The leader of each neighborhood group is a link in the chain of communication from the township office to the individual villager. The township mayor transmits a new regulation or a directive from a higher governmental authority to each village headman who informs the heads of each of the neighborhood groups, who can then tell the people living in his area. The people within a neighborhood group may also co-operate with one another in housebuilding. The young men may be pallbearers for a deceased resident of the neighborhood. The group head also informs the people of village meetings (jōkai). These heads may be elected, but usually they serve by rotation (kotai), with a change every three months. In Matsuda, the group head is selected for one year and household heads service under him for one month in rotation to perform stand-by (tōban suru, to be on duty) duties and help the neighborhood head in his work.

871 and the more advanced the school, the truer this is. Friendships
512 are made early with children of nearby villages. Marriage may be the result of early school acquaintance, encouraged by the acceptance of free choice in marriage. A young adult has a scattering of friendships in the villages of his township. These class friendships are strong in school, in the teens, and early twenties. By the late twenties, the circle of friendships has broadened.

182 One of the most significant links between the family, village,
526 and school is the annual athletic meet (undōkai). It is held in the fall. Preparations for this event are long and involve almost everybody.5

526 About a month before it is held, the meet is the topic of
[875] innumerable conversations. School children practice singing and
[534] athletic dancing drills at home. School teachers, who do most of the organizational work, practice with painful cacophony on their trumpets and clarinets. On the streets and lanes of Minatogawa, young men from 17 to 23 practice broad jumping late into the night. Shortly before the meet, all normal school activities stop. The teachers paint signs, mimeograph programs, and plan the order of the various events. The school officials have interminable committee meetings.

[262] There is much bustle, laundering, hair washing, and cooking in a village the day before the meet. Special lunches including rice dyed red, bean curd, slices of fish paste, beef or pork are prepared. This field day is the closest approach to a picnic the Okinawans experience.

[576] In good weather, the meet has a large attendance. A reserved area, with school desks and chairs is set aside for special guests. A person entering the reserved section to take his seat bows to the mayor and the group, steps forward a few paces, bows again, and takes his seat.

The mayor of the township presides over the meeting relieved by the vice-mayor or other school or village or township officials. On one day of the autumn meet, the mayor remained seated throughout the morning and afternoon in a drizzling rain. It was his duty, assisted by the principal and the teachers of the school, to give out the prizes.

Relay races, girls' dances, races and dashes for various age groups are endless. At present, the meeting is not confined to school children, but the younger men and women are included as well. The Young Men's Association is very active. Special events are included. In the Women's Association event, there was a mother and child race. In one case, a mother who entered the race with a child on her back and her young son as

[119] 5 These remarks are based on observations in Minatogawa, Gushichan, and Hanashiro villages, and on attendance at the Gushichan meet in November 1951. From discussions, I am certain they are very similar in Matsuda, in fact all over the island.